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Weska

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This article is an expansion based on a canon element. For canon information on this topic, follow the link to The Witcher Wiki: **Migwesk**.

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The **Wesk, Weska** or **Wašake**, depending on the language (literally, *The Sheltered/Those who are Outside or In the Border*), also known as **Donn Dh'oine** (Elder Speech: *brown humans*) by the Aen Ghele elves, or **Skrælings** (Skelliger jargon: *savages)* by the Skelligers who interacted with them during the conquest of what is now the Duchy of Nyrvinland, are mostly a collection of human peoples, loosely related—primarily due to their shared family of languages.

They inhabit, for the most part, regions northeast of the Great Lake and the Blue Mountains, although some western groups did exist.

Most Weska are organized into tribes. However, some have developed different forms of governance by merging with other human groups—such as the Skelligers in what is now Nyrvinland and with other peoples in the region known as

Weska

General information	
Classification	Set of human cultures
Languages	Weska Languages Family
Locations	Far North
Physical Characteristics	
Skin color	Varied but never pale like the Nordlings

Heluland, or by establishing independent city-proto-states.

Hair color	Varied

The group with which the Nordlings interacted the most were the Migwesk (literally, *The Sheltered of the West*), who were eventually driven eastward when Nordlings began colonizing Kovir and Poviss.

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Ethnic Groups

Given the vast territory they inhabit, along with numerous contributing factors, it is estimated that there are approximately 40 to 45 distinct ethnic groups that can be grouped under the broader Weska macro-category, as well as into regional categories such as Western Weska, Occido-Eastern Weska, Eastern Weska, Northern Weska, Southern Weska, and Border Weska.

Etymology

The term Wesk, Weska or Wašake is not a name used by any group—at least not in its pure form. Rather, it is a word that appears across nearly all their languages with a mutually similar meaning usually that of *The Sheltered, Those who are Outside* or *In the Border*, which non-Weska peoples adopted to collectively refer to them once their shared, albeit distant, origin became known. Ironically, the word actually referred to the sedentary Weska and non-Weska people they encountered—both to their homes and to the fact that they were, well, simply non-Weska or lived far away.

History

Origin and Expansion

Like the rest of humanity, the Weska arrived in the world during the First Conjunction of the Spheres, according to their own mythology, after falling from one of the worlds within the canopy of the World Tree.

Their supreme deity, Kitchesmanetoa, angered by the loss of the warrior spirit among his people, unleashed the Great Storm, casting them down into this new place—the middle world—as punishment. After their arrival, the various tribes settled around the great lakes, becoming farmers, shepherds, and formidable warriors.

Over time, they began to intermix, giving rise to new languages and cultures, increasingly distant from those their ancestors had originally brought with them.

At some point during this period, although the majority remained in the region that it would later known as the duchy of Nyrvinland, some groups—due to internal conflicts, expulsions from their respective tribes, and other circumstances—began to migrate beyond their original territory. In doing so, they reached Kovir and Poviss to the west, as well as other regions to the east.

In the process, they came into contact with the Aen Ghele elves, other non-humans, and, more importantly, other human groups.

Presence in the Northern Kingdoms

Beyond the Migwesk in earlier times, the presence of the Weska in the Northern

Kingdoms is minimal—almost nonexistent. Only Kaedwen, in its northern territories—more specifically, the Duchy of Vespaden—hosts a Weska minority.

These are the surviving descendants of those Occido-Eastern and Eastern Weska who attempted to establish themselves in the west, succeeding for a time during their expansion. However, the Kaedweni, much like the Koviri and Povissians, eventually subdued them. In Kaedwen's case, rather than extermination and absorption of the survivors, the process was one of near-complete absorption, though enough population remained for a small remnant—now heavily Nordling-influenced—to survive in the duchy to this day.

This group of Weska is known as the Kawesk *(the Distant Sheltered Ones)* by other Weska—ironically, named like that by those who ended up farther removed from the larger Weska and non-Weska cultural groups.

Conflict with the Kwan

During their expansion, those Weska groups that moved east eventually came into conflict with the Kwan, from the land appropriately named by the Skelligers as Kwanland.

This conflict, despite the Weska having greater numbers and forming alliances among themselves, ended in their defeat. The Kwan possessed not only superior knowledge of the terrain, but also of how to effectively use the region's navigable rivers.

As a result, the Weska were driven out of the territory by its original inhabitants, creating one of the few fixed borders in Weska history.

Establishment of City-Proto-States

Some groups that migrated further north eventually came to establish city-proto-states, likely aided in part by knowledge shared by the Aen Ghele, particularly regarding how they had managed to build entire kingdoms within such a hostile environment as the interior of the Great Glacier.

However, lacking the same level of refuge and specialization as the Ghele, the gradual advance of the Great Glacier, and the resulting climatic changes, combined with increased pressure from monsters in the region, slowly led to the downfall of most of these city-proto-states.

What remained of them survived only as abandoned ruins, or as small villages

and settlements that endured due to their reduced size—more akin, in that sense, to the nomadic lifestyle of the tribes.

A notable example is the people of the Tuathasgia Mountains.

Current Situation

The current situation of the Weska can be divided into three main groups.

First, those who continue to maintain their tribal way of life across the Far North. Second, those who established city-proto-states, which now most of them survive only as smaller remnants. Third, those who formed syncretic cultures in which they played a significant role, such as in Nyrvinland.

Finally, there are those who were fully absorbed into other cultures, as is the case of the Migwesk—both the few who remained in Kovir and Poviss, and those who migrated eastward.

Philosophy

A key aspect of Weska philosophy (with variations across different groups) is their view of good and evil, which extends to other aspects of life due to its central importance.

The Weska do not perceive good and evil through a dualistic framework, nor even as a linear scale, but rather as a gradient. For them, something is considered good if it fulfills three objectives: spiritual, material, and primordial. Conversely, it is considered evil if it fails to meet these criteria.

Each action is evaluated based on whether it fulfills these three aspects. If it fulfills all three, it is good. If it fulfills only two, it is good, but not entirely. If it fulfills only one—but that one enables the advancement of the other two—then it is still considered good, though morally questionable.

This evaluation continues progressively along the gradient, ultimately reaching what would be considered absolute evil.

Historical Impact

Beyond their immediate sphere of influence and the states that emerged from it (such as Nyrvinland), the Weska did not have a significant impact on world history.

The exception lies with the westernmost groups among the eastern Weska, whose shamans assisted witchers of the School of the Wolf—particularly those more closely connected to the School of the Griffin—in the foundation and development of the School of the Owl, acting as analogues to mages and alchemists within the organization.

Such was the impact of this alliance that, centuries later, during the 18th century, it was reflected in the Encyclopaedia Maxima Mundi, created by Effenberg and Talbot, a key work in world history—despite its information being highly selective, subjective, and not particularly scientifically rigorous. In it, they wrote:

"*Vedymins, called witchers among the Nordlings (q.v.), a mysterious and elite caste of warrior-priests, probably an offshoot of the druids (q.v.). In the folk consciousness, they are endowed with magical powers and superhuman abilities; v. were said to fight evil spirits, monsters and all manner of dark forces. In reality, since they were unparalleled in their ability to wield weapons, v. were used by the rulers of the north in the tribal fighting they waged with each other. In combat v. fell into a trance, brought on, it is believed, by autohypnosis or intoxicating substances, and fought with pure energy, being utterly invulnerable to pain, or even grave wounds, which reinforced the superstitions about their superhuman powers. The theory, according to which v. were said to have been the products of mutation or genetic engineering, has not found confirmation. V. are the heroes of numerous Nordling tales.*"

This confusion arose from a mixing of authentic accounts of witchers in both the North and imperial territories with distorted oral traditions from the Far North regarding members of the School of the Owl.

Culture(s)

It is impossible to provide general brushstrokes for the various Weska cultures due to their differences, complexity, and vast number.

The only things that can be stated with certainty are those already mentioned regarding religion, and that most (though, given their number and diverse origins, there are many variations) tend to have a collectivist mindset, closely adhering to the group's objectives alongside the individual objectives embedded in their names.

At times, individual goals are even oriented toward furthering the advancement of the group's objectives. However, as stated, there is significant diversity among

them. It is not uncommon, for example, for a group to focus primarily on the material objective, preparing to fulfill the spiritual and primordial ones in the afterlife; or to prioritize the primordial in order to achieve the material; or the spiritual to reach the primordial, and so on.

Language

As previously mentioned, the Weska do not speak a single language, but rather an extensive language family derived from what was once a common ancestral language.

There is also no common tongue used for communication between different groups. This is due to their geographical spread, the varying conditions of their regions, and the general circumstances of the Far North, which limit the broader levels of communication seen on the western coast.

The closest equivalents are pidgins or creoles that develop between neighboring groups (depending on how interdependent they are). However, given the vast size of the language family, these are not mutually intelligible across different regions.

In addition, there are also pidgins and creoles with non-Weska peoples, particularly in border regions.

Magic

Like many other groups in the world, the Weska possess knowledge of and make use of magic, although their methods of drawing from the Ley Lines vary as much as they themselves do.

In their case, both the names and magical roles differ widely due to their diversity. However, among the most common—both linguistically and functionally—are, beyond the shamans, the following: pimatmaskikiōtas (literally, *the one who changes the essence of the spirit*), similar to Nordling druids. The equivalent of witches/warlocks of the North, the manetōkweskelenas (the one who creates using the medicine of life), akin to a hybrid between seers and battle mages, Sources with an intuitive form of training, known as kyākeskikan (the essence of the one who sees what is hidden) and lastly, a hybrid between mage and priest, the māntawelenwas (those who perform wonders).

Physical Appearance

The physical appearance of the Weska varies, but in general, it is similar to that of the inhabitants of the Amapaba Basin in the Far South (the mixed population of Nyrvinland is not considered here, as it constitutes a new ethnic group due to genetic and cultural mixing with the Skelligers).

This resemblance has led to theories suggesting that these peoples of the Far North and the inhabitants of the southern basin city-states may be distantly related.

They are usually people with straight black hair, with ash-blonde (almost brown) and white hair appearing very rarely—likely due to Aen Ghele influence, serving as an analogue to black hair among those elves. They are generally quite tall (around 1.80–1.85 meters on average), also likely reflecting elven heritage.

Men typically have little to no facial or body hair, and when present, it is extremely sparse. Skin tones range from Ofiri coffee color (a very dark brown, though still distinguishable from the darkest tones of Zangvebarians, some Melukkan groups, or the Aen Taoide, whose skin is usually literally black), through swarthy tones, to soft brown shades resembling light sand in some cases.

They possess very almond-shaped eyes—even more pronounced than those of the Kilantis or peoples of the eastern coast, though less so than those of populations further north—likely due to the light reflected by snow. Eye colors tend to be soft in tone, also influenced by luminosity, and likely further shaped by elven ancestry, as they display atypical human colors in more muted variants. They also tend to have very defined cheekbones and cheeks, similar to the elves, the latter appearing almost sunken or hollowed.

Range

Weska peoples can be found from the region of Nyrvinland all the way to the northern coastal areas bordering the coast of Kwanland. Merchants from the Okami Islands, in particular, have reported encounters with the eper-utara (Okamese: *bear people*) when visiting continental regions near their islands.

This term is most likely a reference to the characteristic skin tone of these peoples, although it could also refer to non-humans or even arctanthropes. There is no certainty on this matter. However, most evidence suggests that these

encounters were, in all likelihood, with Weska groups.

Relations with Other Peoples

Beyond the syncretic cultures that emerged in Nyrvinland and Heluland, and aside from the disastrous interaction that led to the expulsion of most Migwesk from Kovir and Poviss—as well as the assimilation of a few, whose traditions were later heavily distorted and adopted by the Nordlings of those lands—the primary relationship of the Weska peoples was with the Aen Ghele elves, and to a lesser extent with the humans of Kilan-Tal, due to some bordering territories.

Unlike their interactions with the Nordlings (largely violent), the Skelligers (initial conflict followed by agreement and syncretism), or the people of Heluland (natural integration and syncretism), their relations with the Aen Ghele were highly peaceful. Meanwhile, their interactions with the Kilantis sometimes resembled those with the Nordlings, though in some cases they were purely commercial in nature.

In fact, it is believed that it was thanks to the Weska that the first Aen Ghele who fled their rigid kingdoms in the depths of the Far North adopted a tribal lifestyle in the tundra, after being taught how to survive there in exchange for various forms of knowledge, including magical.

It is also believed that the rare black hair gene found among the Ghele is of human origin, and that through commercial interactions with the Kilantis, they acquired horses and learned how to breed them.

Religions

Weska religions, despite sharing a very distant common denominator (as their primary connection across groups lies in the previously mentioned language family), are highly diverse. They can be classified into the following types: polytheistic, henotheistic, animistic, animonotheistic, morionanthropotheistic (in essence, the gods no longer exist because they sacrificed everything to bring existence into being or to punish humanity, leaving divine fragments within every being; it is the duty of each soul in the afterlife to reunite with others to revive the gods, allowing them to either create a new, improved existence or lift the punishment), anthropotheistic (worship and deification of ancestors), syncretic, conceptist (the worship of a concept itself—for example, on the western coast, the sub-cult of the Eternal Fire within Nordling religion, or the Great Sun in Nilfgaard), totemistic, or tripleistic.

The only elements these religions share are their principal deity and their foundational myth (with slight variations here and there).

Symbols

The Weska have never had a unifying symbol, for obvious reasons: they are a collection of distinct peoples sharing a common origin.

The closest thing to such a symbol emerged when those who migrated east united during their conflict with the Kwan. This symbol consisted of a multicolored bird on a blue background.

The bird represented their deity in its most commonly shared form, the multiple colors symbolized the different groups that made up the alliance, and the blue represented the prosperity that this alliance was meant to bring.

Unique Physical Traits

Some Weska populations, due to intermixing with the Aen Ghele, have developed a greater resistance to cold, although nowhere near comparable to that of peoples further north or the elves themselves—only a moderate increase.

Consequently, like these elves, they also experience difficulty with heat, though again, not to the same extent as the People of the Glacier.

Use of Tools

Contrary to common clichés, the Weska do not typically craft their tools from stone or minerals such as obsidian. Instead, they work primarily with metals and quasi-metals, which they handle with great skill—especially the latter, and more specifically kryobelitium. This has even led to conflicts over the material with tribal Aen Ghele.

The key difference from other human groups lies in their almost nomadic lifestyle. Rather than establishing mines, they extract metal only when it is found exposed on the surface, avoiding the need for intensive excavation.

As a result, one major limitation is that full suits of armor take years to produce, and are therefore regarded more as a mark of veteran status among warriors

than as standard battlefield equipment.

Weska Names

Contrary to common stereotypes, the names of the various Weska groups that have emerged throughout history are not defined by animals, natural concepts, or physical or personality traits. Instead, they are composed of three distinct parts, in alignment with their philosophy: a spiritual objective, a material objective, and a primordial objective.

An example might be: "*to understand existence*" (spiritual), "*to create the best warriors*" (material), and "*to survive*" (primordial). Together, these would form the full name of a tribe or group.

It is also worth noting that some Weska groups apply this same structure at an individual level, using it to name their people, as well as animals or places they encounter or discover. In the case of places, this involves identifying their spiritual purpose (why it exists in the grand scheme), their material function (what it is used for in the present), and their primordial role (its most basic function).

Thus, the name of a river, for example, could be something like: "*guide that quenches thirst and gives life.*"

Because of this system, names such as Weska or Migwesk are not the actual names used by these peoples themselves—neither as a collective designation nor as self-identification. Rather, they are external descriptors, used for convenience to refer to them in a way that is quick and understandable.

To put it simply: it is like referring to a neighboring town as "*the one down there.*" The town does not actually bear that name—it has its own. The same applies to the terms Weska or Migwesk.

Also it is important to note, that Weska names tend to end in -a/wa in the case of masculine ones, -hkwe in the case of the femenines ones and -an/-ik in the case of the neutral ones. But as with many thins among them this is only a popular pattern and not something common, since it would depend a lot of the language they spoke.

Examples of Male Weska Names

Keškemākapimata (To understand power to survive), *Wāpasenyayāwa* (To see the stone

to exist), *Manetōtepimatwa* (Spirit of fire living), *Mēnemātekameša* (Giving wood to expand), *Paakanātoškihwa* (Opening the search to renew), *Wēpemēhkopōnwa* (Speaking of blood to find peace), *Nēnepyiayāwa* (Watching water to exist), *Kwēskōtaxkyia* (Changing the way earth is built), *Kihkwemēšatakahwa* (Signaling greatness to connect), *Ašēmaskikikyāwa* (Returning medicine to protect), *Pemōtahkahwa* (Passing the craft to stabilize), *Wāpanātosāka* (Seeing the search to hold), *Keškepyitahka* (Understanding water to stabilize), *Mātekamešwenka* (Wood growing from origins), *Paakeškotepimata* (Opening fire to live), *Manetōasenykyāwa* (Spirit of stone protecting), *Wēpenātoškihwa* (Speaking the search to renew), *Nēnemākapimata* (Watching strength to survive), *Mēneškotemeša* (Giving fire to expand), *Kwēskasenyayāwa* (Changing stone to exist), *Keškemēhkokyāwa* (Understanding life-blood to protect), *Wāpamātekasāka* (Seeing wood to hold), *Paakapyimeša* (Opening water to expand), *Kihkwōtapimata* (Signaling the build to survive), *Ašēpyiayāwa* (Returning water to exist), *Pemātekatakahwa* (Passing wood to connect), *Manetōnātoškihwa* (Spirit of searching to renew), *Wēpeškotepōnwa* (Speaking of fire to find peace), *Nēneasenyayāwa* (Watching stone to exist), *Mēnemākapimata* (Giving strength to survive), *Keškōtaxkyimeša* (Understanding earth-building to expand), *Wāpapyikyāwa* (Seeing water to protect), *Paakemātekasāka*, *Kihkwemēhkopimata*, *Ašēškotetahka*, *Pemepyimeša* (Passing water to expand), *Manetōasenytakahwa* (Spirit of stone to connect), *Wēpemātekakyāwa* (Speaking to wood to protect), *Nēnemaskikioškihwa* (Watching medicine to renew), *Mēnepyiayāwa* (Giving water to exist), *Keškenātameša* (Understanding the search to expand), *Wāpeškotepimata* (Seeing fire to survive), *Paakasenyayāwa* (Opening stone to exist), *Kihkwemātekakyāwa* (Signaling wood to protect), *Ašēmēhkosāka* (Returning life-blood to hold), *Pemōtapimata* (Passing the build to survive), *Manetōpyimeša* (Spirit of water to expand), *Wēpeasenytahka* (Speaking of stone to stabilize), *Nēnemātekameša* (Watching wood to expand), Mēnepyipimata (Giving water to survive).

Examples of Female Weska Names

Wāpamaskikikyāhkwe (To see medicine to protect), *Keškenātoškihhkwe* (To understand the search to renew), *Mēnepyiayāhkwe* (To give water to exist), *Nēneškotehkahkwe* (To watch fire to stabilize), *Wēpemātekasākhkwe* (To speak to wood to hold), *Paakepyimešhkwe* (To open water to expand), *Manetōasenyayāhkwe* (Spirit of stone to exist), *Kwēskemēhkopōnkhkwe* (Changing life-blood to find peace), *Kihkwōtaxkyihkwe* (Signaling earth-building), *Ašēpyitahkhkwe* (Returning water to stabilize), *Pemaskikimešhkwe* (Passing medicine to expand), *Wāpeškotepimathkwe* (Seeing fire to survive), *Keškemātekakyāhkwe* (Understanding wood to protect), *Mēneasenysākhkwe* (Giving stone to hold), *Paakanātoškihhkwe* (Opening the search to renew),

Nēnepyikyāhkwe (Watching water to protect), *Wēpemaskikioškihhkwe* (Speaking of medicine to renew), *Manetōšēpemešhkwe* (Spirit of the river to expand), *Kwēskeškoteayāhkwe* (Changing fire to exist), *Kihkwemēhkosākhkwe* (Signaling life-blood to hold), *Ašēōtaxkyihkwe* (Returning the build to the earth), *Pemepyipimathkwe* (Passing water to survive), *Wāpanātoškihhkwe* (Seeing the search to renew), *Keškepyitahkhkwe* (Understanding water to stabilize), *Mēnemātekameshkwe* (Giving wood to expand), *Paakasenykyāhkwe* (Opening stone to protect), *Nēneškoteayāhkwe* (Watching fire to exist), *Wēpepyisākhkwe* (Speaking to water to hold), *Manetōmaskikipimathkwe* (Spirit of medicine to survive), *Kwēskasenykyāhkwe* (Changing stone to protect),*Kihkwemātekameshkwe* (Signaling wood to expand), *Ašēpyioškihhkwe* (Returning water to renew), *Pemēhkopōnkhkwe* (Passing life-blood to find peace), *Wāpaōtapimathkwe* (Seeing the build to survive), *Keškenātoškihhkwe* (Understanding the search to renew), *Mēneškoteayāhkwe* (Giving fire to exist), *Paakemātekasākhkwe* (Opening wood to hold), *Nēnepyimeshkwe* (Watching water to expand), *Wēpeasenytahkhkwe* (Speaking of stone to stabilize), *Manetōmātekakyāhkwe* (Spirit of wood to protect), *Kwēskepyimeshkwe* (Changing water to expand), *Kihkwenātoškihhkwe* (Signaling the search to renew), *Ašēmaskikikyāhkwe* (Returning medicine to protect), *Pemepyimeshkwe* (Passing water to expand), *Wāpasenyayāhkwe* (Seeing stone to exist), *Keškemēhkopimathkwe* (Understanding life-blood to survive), *Mēnepyisākhkwe* (Giving water to hold), *Paakeškotemeshkwe* (Opening fire to expand), *Nēneasenykyāhkwe* (Watching stone to protect), *Wēpemātekapimathkwe* (Speaking to wood to survive).

Examples of Neutral Weska Names

Manetōasenymešan (Spirit of stone expanding), *Paakapyitahkan* (Opening water to stabilize), *Kwēskemēhkopōnikan* (Changing life-blood to peace), *Keškōtaxkyian* (Understanding earth-making), *Wāpakihkwewenkan* (Seeing signs of origin), *Mēnepyipimatan* (Giving water to survive), *Nēneškoteayākan* (Watching fire to exist), *Wēpemātekakyākan* (Speaking to wood to protect), *Ašēmaskikioškihik* (Returning medicine to renew), *Pemenātosākan* (Passing the search to hold), *Wāpasenytahkan* (Seeing stone to stabilize), *Keškepyimešan* (Understanding water to expand), *Mēnemātekapōnikan* (Giving wood to find peace), *Paakeškotepimatan* (Opening fire to survive), Manetōnātoškihik (Spirit of search to renew), *Kwēskapyiayākan* (Changing water to exist), *Kihkwemātekamešan* (Signaling wood to expand), *Ašēškotekyākan* (Returning fire to protect), *Pemepyitakahik* (Passing water to connect), *Wāpamaskikimešan* (Seeing medicine to expand), *Keškasenytahkan* (Understanding stone to stabilize), *Mēnepyisākan* (Giving water to hold), *Paakemātekakyākan* (Opening wood to protect), *Nēneškoteoškihik*

(Watching fire to renew), *Wēpenātamešan* (Speaking the search to expand), *Manetōpyiayākan* (Spirit of water to exist), *Kwēskōtaxkyipimatan* (Changing the build to survive), *Kihkwepyitahkan* (Signaling water to stabilize), *Ašēasenymešan* (Returning stone to expand), *Pemepyisākan* (Passing water to hold), *Wāpeškotekyākan* (Seeing fire to protect), *Keškemēhkopimatan* (Understanding life-blood to survive), *Mēneškoteoškihik* (Giving fire to renew), *Paakapyimešan* (Opening water to expand), *Manetōmātekasākan* (Spirit of wood to hold), *Kwēskasenyayākan* (Changing stone to exist), *Kihkwepyipōnikan* (Signaling water to find peace), *Ašēmēhkopimatan* (Returning life-blood to survive), *Pemōtaxkyimešan* (Passing earth-making to expand), *Wāpanātosākan* (Seeing the search to hold), *Keškepyikyākan* (Understanding water to protect), *Mēnepyitahkan* (Giving water to stabilize), *Paakemaskikipimatan* (Opening medicine to survive), *Nēneasenyoškihik* (Watching stone to renew), *Wēpeškoteayākan* (Speaking of fire to exist), *Manetōmātekamešan* (Spirit of wood to expand), *Kwēskepyipimatan* (Changing water to survive), *Kihkwemākapōnikan* (Signaling power to find peace), *Ašēpyimešan* (Returning water to expand), *Pemēhkokyākan* (Passing life-blood to protect).

Writing System

The Weska do not possess a standardized writing system. Depending on the region they inhabit, they make use of different systems.

However, two of the most widespread are: a variant of the Elder Runes used by the elves—likely taught by the Aen Ghele during their interactions—and a writing system similar to the hieroglyphs once used in distant Hannu.

It should also be noted that many groups do not have a writing system at all. Instead, they rely on complex oral traditions or what is known as sculptural-stone recording. This does not involve engraving symbols into rock (as that would constitute a form of writing), but rather carving the stone in specific ways so that, when different parts of the resulting sculpture are struck by hand, they produce sounds that convey information through hearing.

Notable Weska Groups

For the full list of Weska Groups see the following Category: Weska Groups

- Kanasenyakyāči (Those who watch over the stone to keep everything safe)
- Keškemākapimatsik (Those who find the strength to carry on)

- Keškōtaxkyičik (Those who understand how the earth is formed)
- Kawesk (The distant sheltered ones)
- Migwesk (The sheltered of the west)
- Wāpakihkwemešāčik (Those who see the sign to grow/expand)
- Wāpeškote-ayāčik (Those who see through the fire to simply be)
- Wēpenātoškihik (Those who speak the truth to bring about something new)

Notable Weska-named Places

For the full list of Weska -named Places see the following Category: Weska-named Places

Caves

- Kyākeškakanainki (the guardian's post that blocks the way to the hidden realm)
- Pākeškwāwonki (In the space where dreams become reality)

Forests

- Mīčmeškemātekonki (the wooden place that fuels the journey)
- Pimatnepemātekonki (the forest where life breathes upon what has fallen)

Mountains

- Kawwanayāwonki (the place where what was lost in the past still remains)
- Manetōkyākanainki (a place where the hidden spirit is watched over)

Regions

- Ayāwon (Home)
- Māškelenšīpaxkyinki (land of the river people who flow with strength) [Kwanland]
- Meškinki (The Path) [Heluland]
- Oškiwāpayāwonki (a place where the pale seek out the new to stay) [Aen Ghele Kingdoms Territory]

Rivers

- Kinkasaseny-meškinki (the endless path that wears away the rock)
- Meškenenepyi (the path that drinks and flows)

Notable Weska People

For the full list of Weska People see the following Category: Weska People

Advisors

- Wēpenātoškihwa of the Keškemākapimatsik

Alliances Leaders

- Kihkwemēšatakahwa
- Kwēskemēhkopōnkhkwe

Aristocracy

- Duke Wēpemēhkopōnwa de Fouteaux (half-Weska/half-Nordling)

Diplomats

- Kihkwemākapōnikan of the Wāpeškote-ayāčik
- Kwēskeškoteayāhkwe
- Pemātekatakahwa
- Wēpeasenytahkhkwe

Chieftains

- Kwēskōtaxkyia of the Wāpakihkwemešāčik

Extractors (akin to miners)

- Nēneasenykyāhkwe
- Paakasenyayāwa

Experimenters (akin to alchemists)

- Paakemaskikipimatan

Explorers

- Keškemēhkopimathkwe
- Kihkwōtaxkyihkwe

Fishers

- Manetōšēpemešhkwe of the Migwesk

Gardeners (akin to farmers)

- Ašēpyimešan

Gatherers

- Ašēmaskikikyāhkwe

Guides

- Pemepyimeša

Healers

- Keškemēhkokyāwa
- Manetōmaskikipimathkwe
- Pemepyimešhkwe

Hunters

- Kihkwōtapimata

Inventors

- Mēneškotemeša of the Keškōtaxkyičik

Masters

- Pemōtahkahwa
- Pemōtapimata

Messengers

- Wāpeškotepimathkwe

Owl Witchers

- Paakeškotepimatan of Vespaden

Philosophers

- Keškenātameša of the Kanasenyakyāči
- Keškenātoškihhkwe
- Keškōtaxkyian

Record-keepers

- Nēneasenyayāwa of the Kawesk

Scholars

- Keškōtaxkyimeša of the Migwesk
- Wāpakihkwewenkan

Sculptors

- Kwēskasenyayāwa

Shamans

- Kihkwemātekameškwe
- Paakeškotepimata
- Wāpanātosāka
- Wēpemātekakyāwa
- Wēpemātekapimathkwe

Warriors

- Nēneškotehkahkwe
- Paakeškotemeškwe
- Wēpeškotepōnwa

Notes

- The article is free to edit respecting the previously posted.
- Some aspects have been intentionally left vague to avoid misrepresentation, while others have been developed through original writing without a clear external inspiration.
- Sapkowski is a brilliant writer, but he is also prone to retcons, as he prioritizes storytelling over strict worldbuilding—retcons that sometimes create serious continuity issues. To name a few: Triss being chestnut-haired at the beginning of the books and later depicted as red-haired; witchers originally carrying their silver swords on horseback instead of on their backs, only for both swords to later be carried on the back; Geralt showing attraction to redheads in *Season of Storms*; the shifting geographical position of Zerrikania; the mention of the School of the Wolf in *Sword of Destiny*, followed by later hesitation about removing that reference or even the concept of witcher schools altogether; the claim that gods do not exist in The Witcher, only beliefs—yet later denying that these could be explained as the magical extraterrestrials known as the Watchers from the Hussite Trilogy, which could have provided a coherent explanation for the "*divine interactions*" in Geralt's saga. Additionally, there is the implication that this historical fantasy series is connected to The Witcher (as its protagonist uses a witcher-like Sign, Supirre), thus placing both within the same multiverse. There is also the comparison of Henry Cavill's Geralt in the Netflix series to Viggo Mortensen's Aragorn, despite key differences: Aragorn's main divergence from the books is his beard, whereas Geralt in the books is described as having a more dancer-like physique rather than a heavily muscular build, with dark, cat-like eyes, not the unusual lenses used in the show, and—most importantly—as being not particularly pleasant to look at, unlike Cavill. And so on. For the sake of continuity, it has therefore been decided to justify the writings of Effenberg and Talbot in the manner presented in this article.

Trivia

- Primarily based on the Algonquian peoples[W], although other Indigenous groups of Canada have also been taken into account such as the Métis[W].
- This expansion is tied to the Migwesk from canon. According to the author of *A Short History of Hengfors*, supplementary material for The Witcher TTRPG, the introduction of the Migwesk is meant to serve as an in-universe source of real Algonquian traditions and names, such as naming one of the

monster species "*vendigo*", or the use of feathers in a Native Amerindian manner by some Povissites in the comic *The Witcher: Fading Memories*.

- The physical appearance is partly inspired by the Métis people of Canada, with some adaptations to a cold environment. However, since the Weska are a collection of peoples, it has been intentionally designed to allow for broader and more accurate representation, without resorting to a direct mixture with the Aen Ghele, despite part of the inspiration stemming from a mixed-heritage group.
- Many (if not all) of the names of the various Weska groups, places and people are derived from Proto-Algonquian.
- A portion of the Weska serves as a direct critique of one of the most problematic aspects of A Song of Ice and Fire: the worldbuilding of the wildlings, approached here through a more developed (or at least a humble attempt at improved) worldbuilding.
- The inclusion of Weska in Kaedwen is inspired by the rather tokenistic inclusion carried out by Netflix in *The Witcher: Nightmare of the Wolf* (2021), where two characters of African descent were depicted as having been born in Kaedwen, only to die or be forgotten at the beginning of the film. Given the Nordling mindset—which is generally not inclined toward absorption—they would more plausibly have originated from southern countries such as Zangvebar or Zerrikania. In this case, it serves as a response through a more organic and better-integrated form of diversity, where the near-complete assimilation makes more sense due to the location of Vespaden and the practical support the Weska could provide in such a hostile environment for Nordling settlers.

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